A U M

When veracity is complete, the Yogee becomes the focus for the Karma resulting from all works, good or bad.

—PATANJALI.

THEOSOPHY

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"H. P. B."

THEY never knew the Real H. P. B. in her day. They knew her better when the worn mask of body was cast aside at death. And now, with mask only of the intervening years, we know her best.

Who knew her least saw only an "appearance" in her Presence. Some knew her better, feeling the Presence still, when form was gone to flame. And now, the Formless Spirit of Her awakening Presence pervades the hearts of those who touch the quick life of her Teaching, to benefit Mankind.

'Twas "good" men who reviled her in her time—the good who sit in cellar-damp of sectarian mould, all unaware of Spirit Light in broad spaces of the sky. Such men burned Bruno. 'Twas "good" men who were weak in her defence when she was killed in honor. Such men crucified the Galilean Adept. 'Tis "good" men now who forge again the ancient lies that maimed Her and the complete pattern of her work. Such men ever have made lie of history.

To be "good" is to be prudential. She was not that. To be "good" is to be *top* honest only. She was not that. To be "good" is to be facile in compromise of principles. She was not that.

H. P. B. was a universal Being: able to look Truth squarely in the face—were it truth of good or evil; able to obey the higher mandates of laws unguessed by ordinary men, did it bring her weal or woe; able to work on in the wilderness of a hostile world for the sake of harvest in ages yet to come. She was a Universal being —with the vast Mission Krishna had and Buddha had and all saviors had—to bring the World to Duty; but with vaster Mission still, to send a few into the sanctuary of their own hearts to lay upon the altar of Human Service a total abandonment of Self, that thus in times to come would be more such Compassionaters of the Race as She was!

THE PAGANISATION OF THEOSOPHY

II

H. P. BLAVATSKY's principal work during the first years of her public mission was iconoclastic. Her energies throughout the period of her residence in New York, from 1873 until her departure for India in 1878, were mainly directed to the task of breaking up the moulds in which the thought of the age had set. "Isis Unveiled," which was published in 1877, while containing constructive elements of the highest value and importance, is very largely devoted to exposing the fundamental unsoundness of the religious and scientific orthodoxies of the day. She had to destroy before she could rebuild.

Sectarian Christianity, though much weakened by the rationalist criticism, which for more than a century had been directed against it, was still extremely powerful and intolerant. Among Protestants, the average standard of belief in 1875 would now be reckoned as blind and reactionary "Fundamentalism"; while the comparatively enlightened Modernist Christian of today would then have been regarded as a virtual Atheist, a wolf masquerading in sheep's clothing for the destruction of the flock. Such a religion, by teaching that salvation was dependent on the acceptance of certain unintelligible theological formulas, could but raise barriers between man and man, instead of uniting them in brotherhood. By insisting that salvation came from without through the merits of the death of Christ, instead of from within through the righteous will and act of the individual man, it tended to weaken self-reliance and to make profession rather than practice the criterion of the religious life; while by teaching the infallibility of creeds and scripture, it forced its votaries to reject every truth which seemed to be inconsistent with their dead letter meaning. In a word its tendency was to foster discord, cant, and ignorance.

In the Roman Catholic Church, the long intrigues and conflicts which had preceded the Vatican Council of 1870-71, had ended in the complete victory of the Ultramontane party and the exclusion of their more liberal minded opponents, who had seceded to form the small and diminishing "Old Catholic" communities of Germany and Switzerland. The Council, by defining the dogma of Papal Infallibility, had put an end, once and for all, to the possibility of the evolution of Catholicism, and had fixed it as a cast-iron system, incompatible with any kind of intellectual or spiritual freedom.

Outside of, and at war with both Protestantism and Catholi-

cism, was a great and growing movement, arising partly from the rationalist criticisms of Christianity, and partly from the discoveries of physical science—a movement, which in its earlier stages was purely negative in its relation to religion, but which, as time went on, began to erect its negations into dogmas and to become a sort of religion of materialism, as intolerant and destructive of free opinion as the systems it opposed.

Both "Religion" and "Science," (for such were the august names usurped by dogmatic Christianity and the current materialism), were at one in denying the powers of the soul. "Science" would admit no soul at all: to it, consciousness was merely the result of chemical changes in the matter of the brain; and man, with all his dreams and aspirations, the fortuitous product of molecular combinations. "Religion," on the other hand, while postulating the existence of a soul, looked upon it, not as the real man, but as a sort of ethereal shadow of the personality, a poor feeble thing, ever tending to get damned, unless saved by grace, as the chief or sole channel for which a number of rival churches claimed the right to spiritual dominion over mankind.

Challenging the dogmatic complacency of both "Religion" and "Science," were the phenomena of Spiritualism. People dislike to have their pet beliefs upset, and are wont to turn round upon the upsetters and rend them. Such beliefs are nearly always held either because one has been brought up in them or because one likes them—scarcely ever because one has become convinced of their truth after investigation. The man who has framed his credo in *that* way will never be afraid of any new fact or theory. Calmly and dispassionately he will examine it, rejecting it if he finds it false, modifying his previous beliefs, if he find it true. But those who believe the propositions they like or that they find comfortable, will resent every suggestion that seems likely to threaten their mental stagnation, and will make things as unpleasant as possible for those who propound the disturbing doctrine.

Thus it was that "Religion" and "Science" were both quick to recognize that the Spiritualist phenomena, if admitted to be true, would prick the bubble of the infallibility that each claimed for itself; and, with honorable individual exceptions, hastened to denounce, without investigating, the phenomena. "Religion" laid it down that the phenomena, if not fraudulent, were the work of the "devil"; while "Science" asserted that they were due either to imposture or to the unconscious muscular action of those present at the séances.

Here then was a weapon ready to H. P. B.'s hand. By championing the reality of the spiritualistic phenomena she struck at the dogmatism of both "Religion" and "Science," and at the same time attracted an audience for her message of those persons who were inclined to venture outside the orthodox grooves of thought. H. P. B., however, not only upheld the validity of the phenomena, but she also explained their origin and the laws controlling them; and her explanations were just as disagreeable to the great majority of Spiritualists as the phenomena themselves were to the followers of "Religion" and "Science."

But, while she made hosts of enemies in each of the three camps, practically all the earliest members of her Theosophical Society were drawn from the Spiritualist ranks. In the course of time recruits from other quarters came into the Movement—Christians and Secularists in Europe and America; Hindus and Parsees in India; Buddhists in Ceylon.

In estimating the character of the intellectual environment in which, in the West at least, H. P. B.'s Message was proclaimed, it must be remembered that both Materialists and Spiritualists had practically all been originally brought up in orthodox Christian families and schools. As H. P. B. said: "everyone of them (the Western Theosophists) was a Christian, bred and brought up in the sophistry of his Church, his social customs and even his paradoxical laws" (Key to Theosophy, 1st Ed., p. 55-6). Her words, *mutatis mutandis*, would have applied equally to the Theosophists of Eastern birth.

To look at the matter from another angle, nearly everyone who came into the Theosophical Movement and strove to assimilate the teachings of the Wisdom Religion, had his subconscious mind packed full of the Pagan fallacies and superstitions which had for long replaced the pure doctrine of Buddha, Jesus, and the great Aryan Sages, in the creeds current in East and West. We shall observe how, right through the history of the Theosophical Movement of the nineteenth and twentieth centuries, this Pagan substratum has tended to well up into the consciousness of individuals and groups, sometimes corrupting the original teachings, sometimes obliterating them altogether, so that those concerned have either adopted distorted and adulterated forms of Theosophy or reverted outright to the exoteric religions of their childhood.

Still another class of Paganizers should be distinguished, namely those inveterate seekers after signs and wonders who, after sating themselves with the marvels of the séance room, or wasting their

substance on the fees demanded by bogus teachers of occultism, came into the Theosophical Society in search of new sensations, more extraordinary phenomena. These persons, while nominally Theosophist, could seldom refrain from the mediumistic practices which are the very inversion of the discipline of true mysticism: and in nearly every case, failing to find what they wanted in Theosophy, left the Movement to try to slake elsewhere their unappeasable thirst for miracles.

Having thrown her bread upon the waters, from which it was destined to come back after many days under the fostering care of her colleague, W. Q. Judge, H. P. B., late in 1878, left New York for India, accompanied by Colonel Olcott.

In the meantime, in 1876, a British Theosophical Society had been formed in London, which became formally affiliated to the Parent T. S. two years later. Its first members were Spiritualists, who for the most part dropped out and became antagonistic when they realized that H. P. B.'s teachings contradicted their favorite theory that séance room communications came from the spirits of the departed. The first president of the British T. S. was Mr. C. C. Massey, the translator of Zöllner's "Transcendental Physics." He was succeeded by Dr. George Wyld, who seems, though avowedly a Christian and a Spiritualist, to have taken, during his early connection with the T. S., a broad and mystical view of both those subjects. In 1880 he published a volume, entitled *"Theosophy and the Higher Life,"* in which were collected a number of earlier papers on religious and occult topics. His opinions, as expressed in some of these papers, were far in advance of those of the average Spiritualist, and sometimes came very close to those of H. P. B. For example, writing in 1877, he contended that all the phenomena of the séance room *might* be produced by the spirits of the living persons present, and especially by that of the medium. Compare this with H. P. B.'s utterance (*Theosophist,* July, 1883):

> "Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account."

But by 1880 Dr. Wyld's views on this subject were already becoming reactionary, for he says in a footnote of that date that he has "come more round to the theory that most of the mediumistic phenomena are produced by foreign spirits."

Dr. Wyld's Christianity was of a mystical type, but he seems to have found it difficult to admit the equal merits of Buddhism. In his "Inaugural Address" to the B. T. S. in January, 1880, he

spoke as a convinced theist, and referred grudgingly and doubtfully to the occultism of the East and the teachings of the Masters of H. P. B. About two years later, in 1882, his reactionary position having hardened, he contributed a series of articles to *Light* in which he extolled Christianity and attacked Buddhism. Shortly afterwards his connection with the T. S. ended, and he figured for a while as a bitter opponent of the Theosophy of H. P. B. before dropping finally into obscurity.

Another prominent member of the British T. S. was Miss Emily Kislingbury, who, originally a Roman Catholic, had become a Spiritualist. For many years she was a staunch disciple of H. P. B. She was a member of the Advisory Council of the E. S. T. From time to time Miss Kislingbury contributed articles on Christian mysticism to the Theosophical magazines. Her continued interest in the subject appears to have taken in the end reactionary form, for it is said that eventually she renounced Theosophy in order to become "reconciled" to the Roman Catholic Church.

In 1891, Mr. J. W. Brodie-Innes, the learned and able president of the Scottish Lodge of the T. S. contributed to *Lucifer* a series of articles entitled "The True Church of Christ, Exoteric and Esoteric," which was published in book form the following year. Mr. Innes seems to have set out with the sincere intention of expounding the "Esoteric Church of Christ" from what he considered to be the point of view of a Christian-Theosophist; but actually his arguments form a highly ingenious attempt to justify and buttress the ecclesiastical theories of High Church Anglicanism by twisting Theosophical teachings into a false semblance of accord with them.

A reply to the theories advanced by Mr. Innes appeared in *Lucifer* for November, 1891: its author was Mr. G. R. S. Mead, who showed that, whether from the point of view of Theosophy or from that of ecclesiastical history, Mr. Innes' arguments were utterly fallacious. Mr. Mead appealed to his "fellow-students in the Society and out of it, not to impose a Church and a priesthood upon any man short of the one Brotherhood of Humanity . . . ". In the correspondence which followed in the pages of *Lucifer* Mr. Innes found no supporters; and the discussion seems to have flickered out without any visible sequel.

The first branch society established in the United States was at Rochester, N. Y. Its moving spirit was Mrs. J. W. Cables, who, in April, 1884, began to publish a magazine entitled *The Occult Word*. The motto at the head of this publication ran:

"The New Light from India—No Religion higher than Truth." For two and a half years *The Occult Word* was conducted as a more or less Theosophical organ. Its content included articles, contributed by W. Q. Judge and others, in strict line with the objects of the T. S. and the teachings of H. P. B., together with a miscellaneous assortment of paragraphs representing the editor's peculiar views on psychism and other subjects. At the beginning of 1886 Mr. W. T. Brown became associated with the activities of Mrs. Cables. This gentleman, whose story is told at length in *The Theosophical Movement*, had recently spent fifteen months at Adyar, where he had been privileged to receive communications and advice from one of the Masters. His own account of the matter is to be found in a pamphlet, entitled *Some Experiences in India*, published in London, in 1884, in which is recorded with a wealth of circumstantial detail his solemn testimony to the reality of the phenomena which he had witnessed. Mrs. Cables and Mr. Brown seem to have expected to receive some tangible tokens of recognition from the Masters, and in the absence of such, to have allowed their disappointment to drive them into reactionary courses; for in October-November, 1886, they published jointly an article on "The Theosophical Mahatmas." In this manifesto they declared that it was "useless to strain the psychical eyes towards the Himalayas," useless to run after "Eastern Mystics and ecstatics when, within the New Testament itself we find the Way, the Truth and the Life."

The publication of this article, which called forth a trenchant reply from H. P. B.* in *The Path*, for December, 1886, did not imply an immediate breach with the T. S. on the part of Mrs. Cables. In subsequent issues of her periodical she modified some of her statements about the Mahatmas, and continued for several months to publish Theosophical matter; but in October-November, 1887, *The Occult Word* appeared with a new device and watchword; the Rochester T. S. became the "Rochester Brotherhood." Theosophical items became fewer and fewer in the pages of the magazine, which continued to appear for a while as an exponent of the various phases of "Mysticism" and "Occultism" that from time to time attracted the fancy of its editor.

Mr. Brown's reaction went further than that of his colleague, for he eventually became a Roman Catholic, having in the meantime, in 1889, published a gross attack on Theosophy in which he

*H. P. B.'s reply on "The Theosophical Mahatmas" was reprinted in THEOSOPHY, volume I, page 357, July, 1913.

contradicted all his own deliberately made earlier assertions on the subject.

The episodes which have been described in this section, occurring as they did during the lifetime of H. P. B. and Mr. Judge, were mere incidents, without any serious effect on the Movement. Their only importance lies in the fact that they were symptomatic of a tendency which, after Mr. Judge's death, was to work its way without restraint and to sweep innumerable students out of their Theosophical course, leaving them stranded upon one or other of those "sandbanks of thought," against which H. P. B. uttered so impressive a warning in the closing section of *The Key to Theosophy*.

THE SOCIETY'S FUTURE

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders . . .

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.—H. P. B. in *"Key."*

DEAD CHRISTS—AND LIVING

FOR many centuries the Christians have been worshipping a dead Christ. The steady disintegration of church-christianity is the effect of this worship of the dead, as much a phase of Spiritualism so-called as any of the grosser and more obvious seance-room practices.

The present state of many other oriental religions—for it should be noted that Christianity is Eastern in symbolism and derivation—is similar to that of the Christian: decadent and dying long since, corpses of formerly animate bodies. Adherents are worshipping dead Christs, the spirit of whose original impulsion has for centuries been lost, and the letter of whose admonitions has been so disfigured under the mangling tooth of time and priestly imposture that the very opposite of the Teacher's message is now taught in His name.

What obtains among religionists in general, obtains equally among all too many Theosophists, who have the religious attitude towards Theosophy. Their hold upon this science-philosophy is largely through *kama-manas,* citadel of the "religious instinct" as of all other intellectual-emotional modes. Some students are operative, so to say, through the higher aspects of this distinctly *human* principle; but *kama-manas* is *kama*-manas—never the direct perceptive faculty of the *higher*-manas, the piercing, comprehending light of the Soul.

So for Theosophists there are dead Christs a'plenty. Masters are that to many, all unaware of their attitude and its resulting fact. Madame Blavatsky and Mr. Judge are dead Christs to some. Their own departed, or still living and considerably disjointed "leaders," are dead Christs to still other thousands of worshipping followers within and without the organized Theosophical ranks. In all cases, religious or Theosophical, the dead Christ is a by-product and effect of the Personal God Idea: that black shadow cast by the conscious sinning of to-day's present races when embodied during the later races of the Atlantean epoch—the sin of *self*-worship, of anthropomorphism.

Recognition of a *living* Christ is the end and aim of all true Theosophic life and study. It will never be reached if the traveler carries a Personal God along with him, no matter how pure and fine the nature of God or worshipper, nor how high and noble the dead Christ of his dream and fancy. The Christ taught by all true Teachers under whatever name and form is no person. The Christ is the

Spirit, the Soul, which each man himself actually is. "Worship" of That—not in the sense of another entity, nor any entity, not by prayer, supplication or petition, but by assuming the position of Soul and governing personality and personal life from that assumed basis —such "worship" will in time, when perfected, end in realization, the *finding* of the living, in-dwelling Christ. So all Teachers have declared.

All men are Christs, though so few, so very few, are in our day aware of the fact. It is the essential fact of life, the factor that causes even such existence as we now know, limited and fore-shortened as it is by thousands of great-hearted men and women through the human instinct to exalt a dead Christ instead of arousing and making manifest here on earth the true living one.

Christ, Krishna, Buddha, the Masters, Their Messengers under whatever name and form, are not persons. Only their temporary earthly habitations make that appearance.

Neither is any man a person, whether his "mansion" be stately or the reverse. He is the Christ, and the Christ is the Atma, the life in *all*—as present in the grain of dust as in the Adept. The Adept knows it; the grain of dust does not. Hence the difference. The living Christ is the living, human man who is consciously aware of all this. That potentiality is in all—*all.*

"All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self."

NECESSITY OF CONTRASTS

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life—*that man may live for ever.—S. D. II, p. 389.*

SCIENCE AND THE SECRET DOCTRINE

XII

In the human mind is a great capacity for wonder and curiosity, but little for sustained thought. Thus, while on the one hand there is in the present day an almost desperate interest in the origin, destiny, and fate of the soul—if any soul there be—glaring sign-posts of the truth are reflected almost daily in the press, with no notice from science, and nothing but a passing expression of wonder from the Editors, if even that. We refer to such phenomena as the baby of Birmingham, Alabama, who at seven months conversed as fluently as the average child of seven years,[1] Patricia Monroe, who has played the piano since the age of four,[2] Betty Nuthall, the child tennis phenomenon,[3] and the five-year-old boy mathematical wonder of Mosice, Slovakia.[4]

Assuming for the sake of argument that genius occurs upon the rare meeting of particular like genes in the germ cells of parents,[5] carriers of genius which many of us possess unknown—nevertheless what is the answer to this ability of a tiny speck of material of the same ultimate constitution as the stone or tree, this ability to begin almost at once the manifiestation of such intelligence as tree or animal displays hardly in germ through the whole of a life? Does anyone know of any way in which intelligence is developed under the human eye save by experience? Or any means by which two individuals of the same capacity, can show a differing grasp of the same subject, save by greater experience or more application on the part of the one? But where was the differing experience, on the part of two specks of dumb matter, one of which becomes a genius, the other a clod? In all sanity, then, what prevents from seeing that the germ cell is *not* the origin and creator of the whole man, but that it is the infinitesimal but necessary foothold by which *something of experience* gets a new grasp upon the manifest world? What prevents, save the superstition that the visible is *all*?

It has required biology long years to accept the premonitory reports of daring discoverers in a certain mystery of embryological development: the fact that, instead of the nerve growth being the outcome of the development of the organs, the reverse is true; that

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[1] *Los Angeles Times*, July 3, 1928
[2] Do. February 16, 1928.
[3] *Literary Digest*, September 27, 1927.
[4] *Los Angeles Examiner*, June 10, 1928.
[5] And we have the authority of Dr. Raymond Pearl (*The University Hatchet*, Washington) that genius is *not* the result of heredity.

not even the nerves are the first premonition of the being, but there is an invisible radiation, of unknown nature, which precedes and points the way for the sprouting of living substance.[6] There is also the "embryotectonic" process, first mentioned in this magazine during 1921; the process by which the organs are "sketched out" during growth, and the substance then filled in; and there is the scientific fact, also previously dealt with, that some kind of pattern-force arranges the tissues; if a piece of heart-tissue becomes displaced to the position of muscle-tissue, for instance, it is converted into muscle-tissue. The evidence is becoming indisputable—if it has not already become so—that the embryo is built upon a definite pattern. Once that is granted, as it must shortly be granted, the question arises, *whence that pattern?* It is undeniably invisible; being invisible, no man can say how old it is, of what substance constructed. No one can dispute the Theosophical doctrine, that this pattern is the shape of the physical form which the incoming human being has acquired during all his past, and is now bringing with him, modified to a degree by the influence of the parents. No one can deny that this primal form is the creator of his physical ill—or well-being on earth; that through the intimate relation between body and mind, it holds within it his whole fate in life, save as modified subsequently by his will and by his training; no one can deny it to be his Karma, the crystallization of his Skandhas, his bygone traits.

Not only have we powerful inferential proof of the reincarnation of physical and physico-mental traits, but we have at hand, in scientific form, the "trailing clouds of glory," of the poet, which the child brings back from his Devachanic period. During the year 1921, two brothers in Marburg, Germany,[7] discovered a new human faculty—new to science. It is the ability of certain children to recall at will, to visualize objectively, any scene which they have beheld. This does not refer to the ordinary recollective faculties, which present but a blurred, dim, and much modified picture. It is a phenomenon in which the scene is presented in every detail of line and color, photographically faithful, and seen at the distance and from the angle from which originally viewed. Now, this is precisely the faculty which appears when the self is released from the clogging flesh, and the being enters Devachan; it is the ability to create objectively whatever is in the mind. The further discoveries of these *savants* go to show this. For the faculty usually appears between five and seven; five, the age when

[6] *Science*, June 15, 1928.

[7] *Scientific Monthly*, August, 1925.

the senses become fully developed and physical vision is in full action to give this picturizing faculty a basis; and seven, *the age when, as Theosophy has always taught, the ego becomes fully immured in the flesh.* It is seldom found in the adolescent, and never in the adult. Is this faculty then, a property of the inner self, and killed by the material body? Even so; experiment disclosed that the administration of cod-liver oil and lime, prime builders of the gross form, destroyed it completely.

Still deeper arcana have been scientifically penetrated—still, naturally, without understanding of their significance. Obviously when the Ego is in a body, with all his faculties intimately bound thereto, there must be organs for the manifestation of his highest powers as well as the lower. If there are instruments for the use of his animal senses, if there is the brain for his animal reason, then there must also be those organs having to do with the higher powers of the soul, with conscience, with intuition, with spiritual perceptions in general.

A long time ago Descartes claimed that the pineal gland was the seat of the soul. Prof. R. G. Hoskins, of the Ohio State University,[8] in disputing Descartes, confirms him. For he says that the pineal gland reaches its greatest development at the age of seven—that fateful age again—and afterward recedes. Confusing intellect with spirituality, the Professor assumes that the soul must increase in power through life; therefore, this recession goes against Descartes. On the contrary, Theosophy claims that in this, our Black Age, the era of materialism supreme, the soul is enfolded by the darkness of human training and habits of thought, so soon as it becomes at home in the body. The would-be Adept must "regain the child-state he has lost;" and this is no poetic expression, but an injunction of sober scientific import, physically as well as morally. For the pineal gland, hopelessly atrophied in our race for the most part, *is the organ of spiritual vision.*

Investigation of the body of a young criminal whose enormities shocked the United States in recent years, revealed the fact that in him the gland was atrophied long before the usual time; and biology has found that destructive tumors on it are associated with premature development of the body and especially of the reproductive organs. But sex is our closest link with the animal kingdom and the visible expression of the animal remaining within.

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[8] *Scientific Monthly,* March, 1924.

> The "deva-eye" exists no more for the majority of mankind. The *third eye is dead,* and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. (*Secret Doctrine,* 1888, II, 295).
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> This throws also a light on the mystery—incomprehensible to some—of the connection between *abnormal,* or Spiritual Seership, and the physiological purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chelaship,* or the development of psychic and occult powers? The answer is contained in the Commentary. When we learn that the "third eye" was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is—when we learn this, the connection will become clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata,* reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greater majority of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland. (S.D. II, 295-296).

Not that rash aspirants should take this as encouragement to attempt heights for which they may be mentally, morally, spiritually and physically unfitted for incarnations to come, but it is incumbent, as the first step, to recognize precisely where we stand on the scale of spirituality, and the course which in the end has to be pursued.

Laying aside, then, the voluminous inferential evidence in a score of fields, which the thorough Theosophical student has at hand, all pointing to the existence of the inner and permanent Self, even material science has thus uncovered such facts as can be fully explained in no other way. Once granted the existence of that Self, it then must have come from somewhere; and the evidence is wholly to the effect that it came from previous fields of experience of a like nature; that the individual is no creation, but a recurrent visitor.

Pleasantly enough, one of the great fallacious arguments of the opponents of reincarnation, has in the light of further discovery turned its edge against its wielders. We refer to the so-called

"increase of population." This is a wholly fictitious assumption based upon the very rapid increase in the few Western nations and in some portions of Africa and the East. In ignorance of the laws of biology of nations, their births and deaths, it was assumed that all peoples followed the same laws of increase, and that there was no limit to the population of the earth except its capacity for support. The assumption thus made was termed fact and used against the Theosophist. Now, as it happens, investigation shows that every people has a definite growth curve of its own; a relatively long period of slow increase, a period of rapid growth, then a long static period, then a descent—not quite to extinction, but to where the old stock is submerged by immigration. Applying this to the Western nations, we find that the British birth-rate is now below that of every other country in the world,[9] though there is a slight local rise in the rates of France, Spain, and Italy—mostly due, in the case of the latter three to political and other artificial factors. Dr. Warren S. Thompson[10] reports that the birth rate of every European country, except France, is dropping. Great Britain and Germany are feeling especially pessimistic over their outlook. Dr. Daniel H. Kress[11] says that the birth rate has been rapidly declining in all civilized countries for the last century; while last year showed the first definite increase in the death rate. During the first quarter of 1927, France showed an excess of 32,252 deaths over births, with about the same condition in England. In Vienna during 1926 there were 26,000 deaths to 23,000 births. Births and deaths in America, he says, will soon be equal.

The latter statement is corroborated by statistics.[12] America, the youngest and most vigorous of all populations, prosperous and uncrowded, still holds the record as to births; yet as a whole her birth rate shows a decline. This decline, another authority has stated, began about 1880, but is becoming more and more noticeable.

It may be objected that all this does not prove a biological law, because of the tampering with nature which science has made possible, and which therefore permits economical and political situations to influence the birth rate. This cannot apply to the savage and barbarian races from whose study most of the curves have been derived; and since the "artificial" alterations in the birth-rates of civilized countries seem to lead to the same growth-curve

[9] *Los Angeles Times,* February 5, 1928. [11] *Signs of the Times,* January, 1928.
[10] *Science,* June 24, 1927. [12] Given in the *Los Angeles Times,* January 29, 1928.

as of the others, it all expresses the operation, by various means, of a fundamental karmic law. Nor is knowledge of birth-control so far diffused, even in the U. S., as the intelligentsia imagine. Thus:

> Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time. (*Ocean of Theosophy,* 1893, page 119).

Not the least of those characters, and in our opinion one of the very greatest—upon grounds of history and analogy—was She whose key-work entitles this article; She of whom it may soon be said as of Voltaire, but in greater measure:

"Thy time is come; thy men are born; the structure which day by day thy great hands undermined is fallen upon us!"

The structure of religious bigotry; of crass, self-satisfied, materialism; of hot intolerance in religion, politics, and science; of intellectualized, perfumed, and bespangled animalism—the structure is falling, burying in its roaring ruins well-nigh all that men hold dear. But upon its site shall arise the School of the Soul, teacher of the doctrine of accountability for every thought and deed unto all eternities.

WISDOM AND LEARNING

"The wise embrace all knowledge, but they are most earnest about what is of the greatest importance."
—MENCIUS.

IF we speak of a man as learned we may not completely describe his attributes. Many Theosophical students are learned—the Masters are wise. There is a wisdom based on knowledge that academic study alone can never supply.

Perusal of the works of the ancient philosophers will show that most of them recognized ethics as a basis for wisdom and that the law of Cause and Effect was known and divulged long before the word Karma became familiar to Western ears. It was this recognition of the ethical basis that made Science more intelligible to those Sages than to their scientific successors who lack that basis. If the modern physician would study Life, Law and Being as assiduously as he now informs himself regarding Death, Disease and Matter, he could bring about a notable reform in this world. However, to do that he must know something of Moral Causation, whose evidences are beyond the range of his microscope.

The Sage maintains a *reasonable* balance between Ethics and Learning. Ethics alone will carry one far along the path, but Learning will enable him to point out the path to others. This being the self-imposed duty of the Theosophist it might be well to consider what Theosophy—Divine Wisdom—does for its devotee.

First, it makes him independent of outside influences. He knows that he is accountable for all his actions, knows that he must work out his own salvation, correct his own mistakes and reap the effects of each cause he sets up, for good or evil. He cannot confess his sins and pray for forgiveness; for him there is no dispenser of favors and no forgiveness save as he acquits himself by paying his debts. He knows that life is continuous, not terminated by the death of the body, and that he will experience the reactions to each of his present actions in this or some other body as long as his actions make the use of bodies necessary for him. This knowledge tends to make him increasingly careful of *Causes*.

Second, he learns that he cannot work out his salvation *alone*. The life in him is related to every other life and all are of the One Life. He contacts these lives at every point—were this not so there would be no experience possible for him. No one person or thing

exists for what it is except by reason of its relation to other persons and things. As one writer remarks, it would be useless to make of a man an Emperor and then place him alone on a desert island where the absence of subjects would make the experience of emperor impossible. The knowledge of his responsibility to others makes the devotee of Theosophy increasingly careful of causes that affect others. To quote the ethical statement, "Do unto others as ye would they would unto you," which statement the student paraphrases with the certainty of fixed Law, "Whatsoever you do unto another, be sure he will render unto you."

Third, knowing that the postulates of his philosophy are demonstrable as immutable laws, the devotee learns to search for the application of Law to all circumstances. The fundamentals of his teachings, supported by the mass of corroborative detail, point out the synthesis of a system *whose laws have no exceptions.* When this becomes apparent to the Theosophist, truth shows itself to him whether its expressions be straight and plain or embellished and disguised, and he can make it apparent to others by indicating the processes by which his knowledge was acquired—*proving it in every experience of daily life.*

Last, and most important, the devotee of Theosophy can and *must* lift himself by lifting others. To attempt to obtain any benefits for himself alone would be to attempt to place himself out of relation to all beings to whom he is related, thus removing all possibility of success. As a living being he is of the One Life, which comprises all lives; therefore he must think and act in terms of the One Life and act for the good of all lives. He knows the effects of good actions upon himself and realizes the desirability of affecting others for good. One of the names of a great teacher is "Buddha of Compassion"—enlightened by experience, made compassionate by understanding.

Therefore, the Theosophist may strike a balance between ethics and learning, this equilibrium producing Wisdom.

MEMORY IN THE DYING*

We find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man:—

"At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the EGO lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. . . . ."

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged were both against the idea, and while the latter had no well demonstrated data to go upon in such a *hypothesis,* the former dismissed the idea as an empty "superstition." Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society of Paris a very curious note on the mental state of the dying, which corroborates marvellously the above lines. For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten "nooks and corners," of "picture after picture" that Dr. Ferré draws the special attention of biologists.

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*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1889.

We need notice but two among the numerous instances given by this Scientist in his *Rapport,* to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language—very correctly, as was ascertained later on—fell back, and died. When translated—the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868—hence more than twenty years—and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. *The* EGO *is almost omniscient in its immortal nature.* For indeed matter is nothing more than "the last degree and as the shadow of existence," as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise reanimated by an injection of ether, turned his head towards his wife and rapidly said to her: "You cannot find that pin now; all the floor has been renewed since then." This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the *individual,* instead of to that of the personal (lower) Ego. A young girl, who had been a sleep-walker up to her twenty-second year, performed during her hours of somnambulic sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulic state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her night rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambule entered, and deliberately possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a law-suit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambulic, fell into a consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambulic robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out "Ah! what have I done? . . . It was I who took the will and the money . . . Go

search the dummy pillars in the library, I have . . ." She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstatics and convulsionists (*Vide* the *Convulsionnaires de St. Médard et de Morzine*) seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

Taking the facts as stated, would they not induce one to believe that the somnambulic personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers *in articulo mortis*, the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. "The real existence" Ravaisson tells us, "the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul." That which the public in general calls "soul," we speak of as the "reincarnating Ego." "To be, is to live, and to live is to will and think," says the French Scientist.* But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic Science, the impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can

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disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. "Man is the measure of all things," said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

Of all the deep thinkers Edgard Quinet, the author of "Creation," expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. "The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being." . . . When chased by the persistent efforts of our will "they retreat before it, still further, still deeper into—who knows what—fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves. . . ."

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: "The mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need," he adds, "in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us*, rests the unreachable. As our world is mostly formed of imperceptible beings which are the real constructors of its continents, so likewise is man."

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—*ignorance*. Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call "memory" seems to return to us in all its vigour and freshness.

May this not be due as just said, simply to the fact that, for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together,

thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra-incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says—

"Lulled in the countless chambers of the brain
Our thoughts are link'd by many a *hidden* chain. . . ."

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind!

"H. P. B."

W. Q. J. ON MEMORY

Memory of a prior life is not needed to prove that we passed through that existence, nor is the fact of not remembering a good objection. We forget the greater part of the occurrences of the years and days of this life, but no one would say for that reason we did not go through these years. They were lived, and we retain but little of the details in the brain, but the entire effect of them on the character is kept and made a part of ourselves. The whole mass of detail of a life is preserved in the inner man to be one day fully brought back to the conscious memory in some other life when we are perfected. And even now, imperfect as we are and little as we know, the experiments in hypnotism show that all the smallest details are registered in what is for the present known as the sub-conscious mind. The theosophical doctrine is that not a single one of these happenings is forgotten in fact, and at the end of life when the eyes are closed and those about say we are dead every thought and circumstance of life flash vividly into and across the mind.

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

"WHAT's the trouble, Marjory? You look so—well, not really sad,—just tinged with gentle melancholy, as it were. Might one ask why?"

"I was thinking."

"Not really! I say, Sis, does it work like that?"

"Oh, Donald, behave yourself. I feel worried."

"Worried! In this merry month of May? This is no time to entertain dull care. But, wherefore worried?"

"Why, it *is* May, isn't it?"

"It is," conceded Donald. "H. P. B.'s month," he added.

"I had forgotten about that," admitted Marjory ruefully. "White Lotus Day so near, and me indulging in untheosophical blues."

"I wonder if H. P. B. ever felt worried," asked Donald.

"Well, maybe," said Marjory, "but not in the way that we do. I am so self-centered when I am depressed. If I feel blue, the whole world looks indigo, and I think just about myself. H. P. B. thought always of 'that great orphan—Humanity.' She must have felt depressed at times lest all of the slander and bitter enmity against her would harm the work for which she was sacrificing her very life, but as for worrying about herself, I am sure that she did not. She was sustained by wisdom, by faith in Masters."

"Well, why aren't *you* sustained by knowledge?" Donald was nothing if not practical. "Why do you worry?"

"Don't get personal," advised Marjory hastily. "I *don't* worry when I think of H. P. B."

"You are evading the issue. What were you worried about?"

"It sounds silly, now."

"Tell me!"

"I was feeling mournful because there are so few Theosophists compared to the masses of people who are something else."

"Oh," said Donald airily, "I know the answer to that one. It doesn't bother me one bit."

"No? Kindly impart a little of your knowledge, learned sage. I will play the part of suffering humanity for the time being."

"I didn't mean to be cocky, sister."

"Of course not, but tell me."

"I would not have known," confessed Donald truthfully, "if one of the boys had not asked that very question the other Sunday. It was Bud Emerson. He said, sure, he liked Theosophy School just fine and he liked to come, but he felt funny when folks asked him what religion he was and he had to say Theosophist. He said that he wished there were more of them like the Methodists or the Catholics so people would take him more for granted, and not say, 'Oh, a Theosophist? How *interesting!*' (meaning how *queer*). He wanted to know why there were not more Theosophists. I could have told him that a Theosophist has to think for himself, and most people don't want to do that, but that is another matter.

"What interested me, Sis, was what H. P. B. said when Mr. Judge asked nearly the same question. The teacher read it to us. Mr. Judge asked what were the chances of interesting people in Theosophy when there were so many millions of people who neither knew nor cared about it and when there were so few Theosophists. Well, she told him that compared to 1875 when *nobody* was interested in Theosophical ideas, the present was not so bad, because the ideas were being spread, no matter what they were labeled. Besides, she said, we are not here to form a Universal Brotherhood, but the *nucleus* of one. Our job is to disseminate the ideas, so that when the next Messenger comes, he will find the ground ready.

"And you know, Marjory," continued Donald with great enthusiasm, "I thought—"

"Not *really*," teased Marjory.

"Well—I *did* think. Look at the job H. P. B. had in 1875. Just one person to bring Theosophy again to the world. Our part is simple compared to hers. We have a good-sized group of people working together for one common end. We are a *United* Lodge of Theosophists. In these days everyone has heard of reincarnation, and karma, even if they do not believe the facts. Just the other day Kenneth O'Melvaney was asking me about reincarnation. His parents are Catholic, you know. And even the Movies have the idea. I guess that reincarnation would scarcely recognize itself in some of the picture versions, though. But the big thing is that people are thinking about those things, and H. P. B. is the one who made them think. She changed the whole thought of the century. When I think of what she did, just one person, why, I—I—Oh," he ended abruptly, "she's great!" It was Donald's highest praise.

"Yes," said Marjory thoughtfully, "she *is* great."

CONTRASTS

OUR general consciousness is one of analysis-classification—no synthesis anywhere. We have not only to fight this in ourselves but we have to meet the effects of it on every hand. It is a tough fight but it makes strong souls. In pointing this out there is much opportunity to show how narrow a range of thinking our much lauded civilization has. Then how clearly stands out the statement that "there can be but *one philosophy* which is a synthesis of the whole, and which by its consistency and logic *proves itself*." On the other hand what have we? Warring dogmatic religions; science which clings to a materialistic basis, and a psychology which is worse off than either, because it attempts to deal with meta-physics from a material basis of consciousness; and at last so-called New Thought which devotes its energies to one physical life. What a contrast! How can men fail to realize that they are ignorant indeed and none of these things bring knowledge, and then arouse themselves to seek for light. The student of Theosophy knows that the reason they are so blind to patent facts is that they are surrounded by the clouds of past lives and cannot pierce through them; while all that can be done is to let the light so shine that *all who will* may see it, thus sowing seed for future harvest. It would be hopeless were it not for Reincarnation.

It is apparent to anybody that the cause of all human trouble is selfishness and ignorance. The ignorance, which, in fact, is the cause of the selfishness, lies in men's way of thinking—their ideas in regard to life. The prevailing idea is that there is but one life, and that each must struggle for himself as against all others. This very idea contains in it "fight", "opposition",—one man's hand against every man and every man's hand against him. As long as these ideas prevail in men's minds, they will act selfishly and in opposition, where self-interest is concerned. The Theosophist knows what the true way is; that man lives many lives, and that in each life he reaps what he sowed in other lives, as well as in this one; that if every man were to have this knowledge, he would see that true happiness for all can only be obtained when each human being uses all his powers for the good of others. Under such a way of thinking no man would be allowed to suffer for one moment, because there would be willing hands to help on every side. The greatest need, then, is to have a right and true philosophy of life, for the following of it will not only bring relief

from many forms of suffering, but a knowledge that will lead humanity to greater heights. The Theosophist works to relieve the *cause* in the only way possible. Doubtless, if Theosophists were more numerous they would be found relieving every possible distress to the best of their ability; but, unfortunately for the world, they are few, and are thus compelled to put their energy in calling attention to the true nature of man, and to a philosophy of life, so that more and more minds may be turned that way, and the day of relief brought nearer.

A right, true and correct philosophy of life is absolutely necessary if constant, steady growth is to be attained. This philosophy must have in it—as a center—immutability; otherwise any building up of an "inner body" on a center which is mutable necessitates the destruction of that building and the beginning of another one on another center with loss of time, effort and progress. If the second center proves mutable, again destruction is necessary. This is why there can be no progress from the standpoint of any but the Supreme Self. This is LAW—not sentiment. We should endeavor to remain steadfast, rely upon the Supreme, dedicating all our thought and actions to THAT. As we endeavor, the oscillations will become less manifest. ALL of the events of life give us opportunity to exercise the "power of steadfastness." So we should welcome everything, pleasant or otherwise, *as a means of growth,* for, as has been said many times, the purpose of life is to learn; it is all made of learning.

What is needed in the world is *knowledge.* Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive without knowledge makes sorry work sometimes. All down the ages there is a record of good motive—power and zeal misused—for want of knowledge. Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom should go hand in hand. If it is remembered that the purpose of life is to learn and that it is all made of learning, the ordinary duties of every-day existence are seen to be the means by which we learn many things. "Do thy duty by every duty leaving results to the law." Theosophy was once happily stated to be "sanctified commonsense."

Nothing withholds knowledge from us but the mode of operation of our lower mind. We can have no complaints if we do not make it conform, but Theosophy applied leads us to Truth, which is ourself. Service is the great clarifier. Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE.

Theosophy is Truth and as such can have no alliance with *any* form of error and remain Truth. If partial philosophies could have saved the world there would be no need for the sacrifices of the Masters. For those who never knew Theosophy or whose minds are so crooked in action that they cannot receive it, there should be pity and compassion. But pity and consideration for their false position cannot call for a surrender of our discrimination—for a surrender of what we know, and of what it is our purpose to live and to make known.

These words occur in one of H. P. B.'s messages to the American theosophists: "Although Theosophical ideas have entered into every development and form which awakening spirituality has assumed, yet Theosophy pure and simple has a severe battle to fight for recognition . . . there are others among us who recognize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance . . . inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path. This should never be forgotten."

To us, here is clearly and unequivocally stated the duty of those who desire to carry on the work done by Her, and there is no question at all as to Whom and what She spoke for. It is that we are by every means in our power endeavoring to do. We have devoted our lives to it, and there is no energy to spare for any other issue.

—*Robert Crosbie.*

"Scientific Conclusions"

Modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built on personal hobbies, as well-established evidence, for offering it *guesses* instead of Knowledge, and calling them "scientific conclusions." Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*—pre-eminent among such specialists being Hæckel and his English admirers and co-thinkers. Yet "they are authorities"—we are sternly reminded. What of that? The Pope of Rome is also an AUTHORITY and an infallible one—for *his* followers; whereas the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon.—*S. D.*, II, p. 316, fn.

RESPECTFUL HINTS*

It is often asked: How should I or my friend study theosophy? In beginning this study a series of "don'ts" should first engage the student's attention. Don't imagine that you know everything, or that any man in scientific circles has uttered the last word on any subject; don't suppose that the present day is the best, or that the ancients were superstitious, with no knowledge of natural laws. Don't forget that arts, sciences, and metaphysics did not have their rise with European civilization; and don't forget that the influence of Socrates, Plato, and Aristotle of ancient Greece is still imposed upon the modern mind. Don't think that our astronomers would have made anything but a mess of the zodiac if the old Chaldeans had not left us the one we use. Don't forget that it is easy to prove that civilization of the highest order has periodically rolled around this globe and left traces great and small behind. Don't confuse Buddhism with Brahmanism, or imagine that the Hindus are Buddhists; and don't take the word of English or German Sanscrit scholars in explanation of the writings and scriptures of eastern nations whose thoughts are as foreign in their form to ours as our countries are to them. One should first be prepared to examine with a clear and unbiased mind.

So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored;

*Excerpted from the writings of Wm. Q. Judge.

they must be made a part of our life, and their philosophical basis must be understood.

Knowledge concerning, and control of, the finer forces of nature are not things which should be sought after at our elementary stage of progress, nor would such attainment be appropriate, even if possible, to anyone who had not thoroughly mastered the principles of Theosophy itself. Study the elementary principles of Theosophy and gain some idea of your own nature as a human being and as an individual, but drop entirely all ambition for knowledge or power which would be inappropriate to your present stage, and . . . correct your whole conception of Theosophy and Occultism.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principles of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. Of course, in Theosophy, as in any other Science one understands more as one reads more, and I recommend you to read and digest such of our books as you can conveniently procure.

No new ethics are presented by Theosophy, as it is held that right ethics are for ever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal brotherhood is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbor as yourself—declared as right by all teachers in the great religions of the world. Ethics of the purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. Theosophy constantly proves to us that "There is no religion higher than Truth."

The First Lesson

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds.—*S. D. II, p. 487.*

THE THEOSOPHIST'S FAITH

THE truth is, says one of the books revered by all Theosophists, that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man's divine part and his lesser self. And the unknown author of "Light on the Path" goes on to say that the use of this engine is quite necessary in order to obtain intuitive knowledge.

But what is intuitive knowledge, or "spiritual knowledge" as it is elsewhere called? It is said to be a kind of knowledge that can never be obtained by hard work or by experiment. This, if true, bars out the methods of modern science. Great results are certainly obtainable by those methods, as the brilliance of our civilization witnesses. But those results, when all is said and done, do not illumine anything but material existence; they only make the darkness of soul-ignorance the more intense and impenetrable. And all the past testifies that such methods and such efforts contain the seeds of their own destruction within themselves—that our civilization will perish, as others have before.

Intuitive knowledge is said to be an altogether different thing from knowledge as acquired by the best educated minds in our schools and laboratories. It is declared to be, so to speak, "a faculty of the soul, which is inherent, not acquired in any way." Being inherent, not acquired, what the Disciple in the School of Wisdom has to do, if he is to know what intuitive knowledge really is, is "to arouse the consciousness of it by a fierce and resolute and indomitable effort of will."

But on examination it is clear, if the statements made are true, that the methods and efforts of religion, of spiritualism, of psychical research, of all the countless forms of mysticism and occultism prevalent in the world at large at all times, as well as specializations and practices pursued by small groups of devoted men and women, are as useless and fruitless as the researches and rituals of effort which are in vogue among the devotees of science, ancient or modern. In the Orient the exact methods of Western science have for long centuries been applied to subjective Nature. Great and astounding results have been achieved in the realm of psychic forces as have been achieved by Occidental students in the field of physical forces. But the Oriental has no more gained the consciousness of "intuitive knowledge" than has his Western brother. The

methods and practices of the West have developed intellectuality and control over physical nature to an astonishing degree—and to the same degree have stunted, dwarfed, starved out psychical development. The methods and practices of the East have developed psychical powers and control of the hidden and subtle astral elements in man and nature to an astonishing degree—and to the same degree have retarded, reduced to degradation and poverty the physical elements of civilization. It is a curious commentary on the blindness of both East and West, on their respective failure in principle and in results achieved, that each is now more and more becoming enamored of the glitter of the other. The best minds of the West are, in many cases, going in for Oriental psychology and psychological practices in one form or another; and in the East, the culture and cultural methods of the West are fascinating the most progressive minds. Neither the one nor the other sees the rank failure of both systems of dealing with Man and Nature. Each, tacitly admitting its own shortcomings, hopes to find in the other the "missing link" in its own evolution. Who sees that the culture of the East and the culture of the West are a "pair of opposites" merely, one representing only the polar antithesis of the other, as land and air and water merely represent different modes and means of travel? None of them, nor all of them combined, give knowledge of whence, and why, and whither. That is the providence of Spiritual Knowledge, a Providence as resolutely and impregnably deaf to the insistence of the one as the other: to the devotee of control over the powers and forces of Objective nature, as to the devotee of control over the forces and powers of Subjective nature. And why? Because one as much as the other is blind to the omnipresence and omnipotence of the third element in nature and in man—SPIRIT, source of *all* forces, alone eternal and supreme. Both are equally blind to the supernal and surpassing fact that all their achievements and all their failures are alike due to something in themselves. Keenly awake to man's power to triumph in fields physical and metaphysical, both become intoxicated with the wine of success, of conquest, only to fall victim in the end to the very forces they have themselves evoked. They but disturb the equilibrium of Nature, and are themselves destroyed by reaction in the realm of the third element—the Law of the Spiritual life.

Over against the "mighty magic of Prakriti," as personified in religion and science everywhere and in all times, there stands the Wisdom-Religion as embodied in and taught by the long line of the Sages—typified and exemplified in the Buddhas and Christs

of history and tradition. Men have knowledge, but these have Wisdom. Men have faith, but these have the Spiritual Will. What is the distinction, leading to such vast and immeasurable difference as separates Christianity from the Christ, Buddhism from the Buddha, Modern Science from these Scientists of the Soul?

The query brings sharply home to the Theosophist the foundation and the nature of his own faith. Has he but transferred to Masters and to Theosophy, the faith which formerly he gave to religion or to science? If so, he can, with others, but succeed in converting Theosophy into a new religion or a new science, the *Mahatmas* into fresh legendary Saviors, and himself into a fresh devotee striving for "powers," or for "salvation." Many have already done that, as innocently and as ignorantly as the devotees of modern and ancient religion and science, and, enamored of the results achieved, become with every fresh discovery or acquisition more and more blind to any perception of Spiritual Knowledge.

Faith, according to the scripture first referred to, "is the covenant or engagement between man's divine part and his lesser self." There is, then, the same relation and the same distinction between our knowledge and intuitive knowledge, between our Faith and the Spiritual Will, between the Higher and the Lower self in man, as between Spirit and Matter. They are not separate realities, but related aspects, opposite poles of one and the same Reality. The ignorant man, the intelligently evil, are still Man, quite as much as the wise man or the Mahatma: all are Spiritual Beings, all using the powers of Soul, but from opposed motives and for opposed objects. Only the Mahatma recognizes and realizes that *all* powers are powers of Soul and Spirit. He therefore deals, not with Powers, but with Soul and Spirit. All other men, however they speak of soul and spirit, do in fact deal with Powers, seek Powers, exercise Powers, for the sake of the results accruing to themselves and others. All men, the evil as well as the good, the foolish as well as the wise, deal with each other and with Nature, but their dealings are for the sake of actual or imagined results. Mahatmas, using the same Powers, dealing in the same way with Man and Nature, do so only for purposes of Soul—for the emancipation of all Souls from the *bonds* of action or Karma. What are those bonds but the powers of soul misused, because not used for Self-knowledge, for Self-control, for Self-service? No wonder it is incessantly repeated that the powers and forces of Spirit—intuitive knowledge and the will—lend themselves only to the pure in heart, that is, *the pure in faith*, in motive and in object.

Turning to the *Bhagavad-Gita,* the Theosophist finds that Faith is said to proceed from Matter, not from Spirit; that it is the outcome or reflection of one of the Three Qualities inherent in all Matter—and that by Matter is meant Life outside of Unity, as Spirit is Life in Union. Faith is further said to proceed from the *Sattva* quality—pure un-selfishness in every relation of Life. Man, it is taught, is embodied Spirit, Soul invested with Matter, and hence with its three qualities. It is evident, then, that Knowledge and Will reside in, are inherent in, man Spiritual, even as the Three Qualities are inherent in Matter—in man's "divine part" and never in "his lesser self." As incarnated man is the result of Union between the Divine man and the man of Matter, it follows that each man's Faith is a true reflection and index of his degree of physical, astral, psychical, and intellectual evolution. Not what he "knows," not what he "believes in," not his professed reliance upon this revelation or that theory, but his Ideal tells what he *is*. "The embodied Soul, being gifted with Faith, each man is of the same nature as that Ideal on which his Faith is fixed."

If his Faith is fixed on the acquisition of powers as his ideal; on acquiring emancipation for himself; on wisdom as a possession; on the Spirit as separate from himself or from any object or act in Nature; on his own exemption from sin and suffering—he may "gain the whole world and lose his own Soul." But the doors of intuitive knowledge will never open to him; the "Spiritual Will, which flyeth like light and cuts all obstacles like a sharp sword," shall, in the end, destroy his works and his possessions utterly, and he be sucked inert into the "vortex of primeval matter"—to begin again from the beginning the search for that which was lost.

What, then, should be the Theosophist's Faith? In her first work H. P. Blavatsky inscribed it—that Faith which flows from her Masters to the hearts of men, albeit they know it not. Writing in the *Preface* to "Isis Unveiled" she said:

> "When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where,* WHO, WHAT *is* GOD? *Who ever saw the* IMMORTAL SPIRIT *of man, so as to be able to assure himself of man's immortality?*
>
> "It was while most anxious to solve these perplexing problems that we came in contact with certain men. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and im-

movable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE."

THE NEED OF CALMNESS

Your studies and your efforts are futile if you are disturbed inwardly. The first thing then is to get calmness, and that can be reached by taking the firm position that nothing can really injure you, and that you are brave enough and strong enough to endure anything; also that it is a necessary part of your training. Mr. Judge once said, "It may be a child's school, but it takes a man to go through it." Then why not make up your mind to go through it, no matter what the circumstance or condition; others have; you can. Are you of weaker caliber than they? When the condition is taken care of calmly and dispassionately, the causes that led up to it may be judicially considered and stored away for future use. The other way fritters away energy and causes its dispersion in others.

"The ocean of life washes to our feet and away again, things that are both hard to lose and unpleasant to welcome, yet they all belong to life; all come from the Great Self that is never moved. So lean back on the Self—be like the great bed of the ocean that is never moved though storms may ruffle its surface." It does not mean that we should cease to do the best we can at all times, but we know that whatever comes all is well. Everything is taken as merely a lesson from which growth and knowledge may be obtained, and while we may appear to struggle for many things, yet our minds may not be set upon the things themselves, but upon the performance of our duty as our expanding knowledge gives us perception. Thus would we be like the ocean, the surface in action, the greatest part of us calm—unmoved. Isn't calmness "seeing" without being moved or involved?

So we have to cultivate Calmness under all circumstances; it is like a rock; waves of irritation may dash at it, but cannot affect it; it can be attained by seeing the necessity for it, and by endeavor which is constant. It comes from "resting in the Real," which is never moved, but moves all things, sees all.—*Robert Crosbie.*

HUMAN CAMOUFLAGE

A HIGHLY valued and seemingly admirable quality of human nature often asserts itself when Theosophical exigencies require that the unvarnished truth be told about somebody more or less prominent in the Theosophical arena of today or an earlier day. It is that quality which moves men to speak well of other men, or to speak as well of them as may be spoken—and otherwise refrain.

That this quality is indeed a very *human* quality, however valued, is evident. Invariably when the plain and revealing truth is required to be told, and is told, protesting hearers or readers are unable to confine their protests to the matter in hand. They inject "out of the blue" the names of other persons, prominent or otherwise, into the discussion, hinting darkly that much unpleasant relating to these others might be revealed. It is as if Mr. Dot, having proven reprehensive, his friend "refutes" the charge by hinting that Mr. Dash is none too holy. Thus the modulus of the protestant is disclosed: it is *human*, based upon "like and dislike" and full of that supposedly admirable "righteous indignation" which has ever been the cause of wars, foreign and domestic, since man was man.

Now, facts are *facts*, whether pleasant or unpleasant to human minds. Facts in regard to Theosophical history must be brought to light at this juncture—the turning-point of the hundred-year cycle—lest the uninformed or unwary be misled by appearances. Because one does not *like* them is no valid reason for their suppression; because unfortunately they relate to persons is no excuse at all for denouncing their publication as "personal."

That Mr. Dot, for instance, who is a good man and has been a student-theosophist for many years, was engaged in spiritualistic practices prior thereto, does not imply that Mr. Dot is a bad citizen. It does show that his judgment on matters Theosophical is unreliable—every spiritualist, *ex-* or now engaged therein, has *permanently* injured his human instrument; it cannot report correctly. Every Theosophist must be aware of this!

Or the facts disclose that Mr. Dash, after a life of attempted discipleship, reverts to the ways of the world—to its grossness of eating and drinking, and its promiscuous associations. Every student who knows Theosophy must be aware of the results of such a course. To all intents and purposes that Soul, which has forgot-

ten, turned back on its high mission, is "lost." More than one key-figure in Theosophical history traveled this route. Of what dependable value can the testimony or the work of such poor, stumbling wayfarers be?

Another "prominent" basks quite willingly and incessantly in the limelight—purporting to be following, and directing others, to that Path which shall make the disciple appear as *nothing* in the eyes of men! How could the life or lucubrations of such an one possess Theosophic value—save as an example of human blindness?

When a sign-board is being erected for the help of all who will try to come that way, false direction cannot be given—or "mixed" directions either. Not and be a true indicator of the way to go.

A Mahatma wrote that They could not say with the Christians, "return good for evil;" but They *could* say: Return good for good; for evil *justice!*

THE WORK GOES ON

Now let me tell you: the work must not fail because here and there personalities fall, and sin, and are unwise. TRUTH remains, and IT IS, whoever falls: but the multitude look to the visible leader. If he falls apart like an unjointed puzzle, at once they say, "there is no truth there, nothing which IS": and the work of a century is ruined and must be rebuilt again from its foundations, and years of backward tendency must come between the wreck of one undertaking and the beginning of another. Let me say one thing I KNOW: only the feeling of true brotherhood, of true love towards humanity aroused in the soul of someone strong enough to stem this tide, can carry us through. For LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.

ON THE LOOKOUT

The Reliability of Vivisection

In *Science,* April 13, 1928, there is an interesting and somewhat acrimonious debate between Dr. W. S. Murray and Dr. Leo Loeb on the effect of ovarian secretions with regard to the occurrence of cancer in mice. Diametrically opposed results are secured from parallel experiments. This is quite in line with the controversy between Kammerer and his opponents over the inheritance of acquired characters. All these theorizers and experimenters fail to see that the results of vivisection experiments are often regulated by what the experimenter expects and desires to demonstrate.

For the vivisector is above all others the man most under the dominion of the Great Illusion, the taking of the unreal for the real, the impermanent for permanent; the great fallacy of mankind against which even the most moral has to wage a death-struggle. The vivisector is under its dominion for the reason that real understanding—even straight perception of the most elementary kind—has to be based upon a comprehension of the rigid law, absolute justice, which rules the Universe. The vivisector casts aside justice and relies unashamed upon the right of might for the salvation of man. How can any man see things as they are with a diseased moral and mental retina?

"Fortuitous" Discoveries

Again and again is seen the story of some disease, after a plethora of vain vivisectionist experiments, vanquished by some "fortuitous" discovery. As for instance, Dr. Hubert H. Howe, giving glucose, a form of sugar, for nourishment in cases of the deadly but obscure "sleeping sickness," found that it had a beneficial effect upon the disease iself. Drs. R. C. Fagley and Leland B. Alford repeated the experiment, and found it possible to cure 21 out of 40 acute cases. (*Washington Post,* March 1, 1928). Merely a turn in the Karma of the victims, since the remedy had been known for years but neglected through fantastic vivisectionist hopes; and without such turns, the cure of no disease is complete or permanent; in fact, the original trouble is often replaced by worse.

Voluntary Vivisection

Dr. C. G. Douglas, of the British Association for the Advancement of Science, makes a novel suggestion and valuable admission.

(*Washington Post,* Sept. 7, 1927). He advocates that instead of vivisecting so many animals, we vivisect human volunteers, they to be well paid. For, says he, superior results would be achieved; "We are bound to admit frankly that direct observation by methods involving operative procedure on anesthetized animals cannot by itself give us the full answer required!"

We have nothing to say as to the morality of this procedure, which must depend chiefly upon the mental attitudes of the physician and the victim; but certainly it would exhibit no such violation of fundamental justice as does present vivisection—especially in the frequent examples where the use of anesthetics is omitted because of the temptation created by the "incomplete answer" above noted!

Be it said to the honor of science, and as indicative of a brighter day to come, that there is an increasing honor roll of scientific vivisectionists who do not fear to take their own medicine, and to suffer tortures and lay down their lives in determining the cause of diseases. Such an one was Dr. Hideyo Noguchi, recently dead of African yellow fever. *The Literary Digest* of June 2, 1928, comments upon his case and gives a list of others. Far more valuable than the actual physical discoveries thus made, is the effect of the example and the sacrifice, infallibly permeating unseen the mind of the race, and slowly adding to the stock of human instinctive nobility upon which all can draw according to their will and their deserts.

Flashes of Light

During the summer of 1928, the *London Daily News* ran a series of popular articles (approaching sensationalism as nearly as Englishmen can approach it) entitled, "If Christ Came to London." Aside from a little more dignity and a little less cheapness of expression than would be expected from a similar series in a Hearst newspaper, the chief result was a monotonous series of what in America would be considered platitudes—doubtless thought quite powerful and startling by their authors—mostly brought into service to bolster up this, that, or the other personal fad or predilection. True, there was prevalence of discontent and questioning with regard to the prevailing order; but all the criticisms raised have been bitterly debated in the U. S. for so long that they have become boresome and passé.

But there were one or two high lights. Miss Ellen Wilkinson, a Socialist M.P., said:

> What is the use of our calling ourselves Christians and Britain a Christian State when much of our social system is built on a negation of that creed?

Exactly the same thing could be said of the United States; and more, for England has not yet developed the blatantly offensive habit of flaunting the most hypocritical business practice as just what Jesus taught, as have some of our so-called "service" clubs. Miss Wilkinson emitted a remark which has a bitterly pointed application to a vast volume of Christian humanity and to far more Theosophists than one likes to believe:

> Individuals may lead in comfortable circumstances pure and holy lives. If they are concerned merely with their own souls, they are guilty of intense selfishness.

A correspondent, J. R. Bedham, who commented on the series, put in a few short lines nearly all that was of value in the whole series:

> Human beings are ever afraid of that which they do not understand. It was fear of the incomprehensible that crucified Christ, and martyred St. Joan, and imprisoned Galileo.
>
> If Christ came to London to-day with a challenge to the whole social order and an insistence on uncompromising surrender to truth, fear would again drive man to protect the little self of which he is conscious from the larger self of which he is still terrified.

The final phrase is an epitome of the tragedy, not only of mankind as a whole, but of every failure on the Theosophical Path.

Vitamin Volunteers

Whereas it has been thought ever since the discovery of vitamins, that these highly necessary, but wholly unknown vital materials had to be brought into the organism by ingestion of food from outside, it now appears from *Science,* May 4, 1928, that Dr. L. S. Fredericia, Copenhagen, discovered that the antineuritic "vitamin B" would form in the digestive system of laboratory rats which had been deprived of it, regardless of the shutting off of the supply from outside.

Now, these substances have been proven a very vital essential, but their nature still presents a dark abyss to chemical and physical research. Perhaps they, in the nature of things, consist of life at a far higher stage of intelligence than that of which the rest of the body is composed; that they form the rallying points, the captains and generals of the physical army of life. Consider that in such a case as this, the vitamin substance, having been busy elsewhere with

other duties, is called forth into manifestation by the crying need of the rest of the organism, abandoning the lesser duty for the greater. This is not to ascribe to it any anthropomorphic intelligence, but decidedly the great unconscious intelligence of matter which is a reflection of the primeval Dhyan-Chohanic light.

VOICE OF THE AURORA

The Washington Evening Star for Jan. 21, 1928, mentions that there is actually a scientific discussion as to whether or not the Aurora Borealis can be heard. Some authorities admit the existence of the sounds, but claim that they do not come directly from the Aurora. Which brings to mind the following, not by any means so scientifically ridiculous as it was:

> The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant* as the noontide Sun and the Moon combined;" and that the four Sons on the *middle* fourfold Circle "*saw* their father's songs and *heard* his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akasa (Ether) *colour* and sound as well." . . . "Sound is the characteristic of Akasa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . (Vishnu Purana).
>
> Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S. D.* I, 204-5).

SCIENTIFIC MYSTERIES

H. P. Blavatsky called attention in the *Secret Doctrine* to the human tendency to confuse simplicity and familiarity; quoting a scientific authority to the effect that even the boiling of water was a great scientific difficulty, abstractly considered, but that the commoness of the phenomenon disguised the fact.

In *Science* for Dec. 23, 1927, Prof. James Kendall, of New York University, remarks that our viewpoint of aqueous solutions is distorted and incomplete in many respects; water is almost as much of a mystery to the chemist of today as it was in Priestley's time; and yet almost the whole of modern chemistry has been developed through work with water solutions. Prof. Kendall states that the present method of ignoring the water in a solution as so much dead stuff is wholly erroneous, and that water is a very active substance, with its complexes in solution entirely unknown to science. He then mentions that a new field of knowledge appears about to open up through the study of water itself, as indicated by recent researches on systems from which all trace of water has been removed. It may well be so. Yet he does not mention the prime mystery in this and other compounds: that two gases conjoin to form a new substance with no property of either of them, as with hydrogen and oxygen in this case of water. There are, of course, elaborate diagrams of the molecular constructions purporting to explain the same; but such diagrams are almost purely theoretical in the first place, and fail to explain in the second. What chemist, for instance, can say whether, in primeval evolution, water was not the original, and oxygen and hydrogen its offspring? The *Secret Doctrine* has much that is significant to say on these matters:

> "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture,"—this trinity including, and being the cause of, every phenomenon in Nature. (*S. D.* I, 2-3).

"Primitive and Archaic?"

This, of course, sounds quite primitive and archaic; yet modern science is in no position—especially in the face of Prof. Kendall's remarks—to question it; and that same science would be first to admit that "light" and "heat" must be two of the witnesses to the original construction of things. Furthermore:

> The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology . . . Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahma." . . . (*Secret Doctrine*, I, 54-5).
>
> In all Cosmogonies "Water" plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite

> chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition. (*S. D.* I, 64).

The water of the chemists is a symbol of certain things, and it may be much more than that when the truth is known—some of which truth seems suspected by Prof. Kendall.

STARS AND SPECULATIONS

About every so often some new theory of the sidereal bodies is broached, and hailed as the final truth about their composition. Yet there always seems room for another. As for instance, Prof. J. H. Jeans, the British astronomer, holds that the stars may be largely liquid instead of gaseous as hitherto held. The fact that so many stars are double, he says, favors the theory.

Almost all that is known of the stars has come through the spectroscope; it is a scientific dogma that when a spectrum similar to that of a known earthly substance is received from a star, then that star contains the same identical substance. Nevertheless, for all science knows, the whole thing may be pure illusion.

> Neither Water, Air, Earth (synonym for solids generally) existed in their present form, representing the three states of matter alone recognised by Science; for all these are the productions already recombined by the atmospheres of globes completely formed—even to fire—so that in the first periods of the earth's formation they were something quite *sui generis*. Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, . . . begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into

> new forms of existence, undreamt of, and incognizable to, physical Science . . . the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. (*Secret Doctrine,* I, 142-3).

The New Black Magic

According to the press of April 24, 1928, Drs. Harvey and Loomis are studying certain vibrations aptly though melodramatically termed "death whispers" by the reporters. They are waves which vibrate too fast to be caught by the human ear, but do not fall under the classification of heat or light. Their attribute is to force the matter in living cells from its natural position and drive it in whirlpools about the centers of the cells, destroying the life without rupturing the cell. Why should this effect be? It is because of the mighty potency of sound, which has power to call into form, or to dissolve from form, the matter of the Universe—when correctly understood and applied.

> We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge.* Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour. (*S. D.* I, 555).

The power of "sound" is in daily practical use by "Those Who Know;" but is it any wonder that its mysteries are most sedulously guarded from a people, and from a science which automatically gravitates to the dangerous and destructive use of any power unto which they fall heir?

Healing by Color

The deep effect of colors upon human psychology and physiology has been consistently insisted upon by Theosophists—and as consistently laughed at by science—from the first. Now however, color-therapy has become almost ultra-respectable, and learned treatises are written upon it; in fact there is considerable research and rivalry

among scientists for the production of the purest and most powerful color-rays.

Thus, according to *The Week's Science,* April 9, 1928, Dr. Rudolph Katz has found a dead black room very beneficial as a relief for restlessness in insomnia, and as a palliative for violent cases. He is also discovering "similar physiological effects of other colors, often accompanied by curative physiological effects as well." Some physicians in this country have gone much further than that.

The mysteries of color are at least as profound as are the mysteries of sound; and between them they hold the secrets of all creation.

THE CONSPIRACY OF THE SENSES

According to *The Week's Science,* April 2, 1928, it has been found that where a room is heated by a visible fire, the air will feel comfortable at seven degrees colder than is called comfortable where there is no fire in sight.

The physiological action of appulses upon the sense end-organs, and their transmission to the brain by semi-electric means, has been pretty well studied; but the exact manner in which these influences are translated into sensation is still an unrevealed mystery, scientifically speaking. It will so remain as long as biology persists in trying to understand them in terms of the "inanimate." Certainly no mechanical action can be transformed into a conscious one; the secret is that all action is *primarily* intelligent, and that the mechanical side of it is an appearance lent by our ignorance of the noumenon behind the phenomenon. Mechanical action cannot be translated into consciousness; but if it is understood that it is consciousness which is *basic* in all things, then the seemingly mechanical can be very well understood as one of its *aspects*. The greater always includes the lesser, the reality includes the aspect. If one takes the lesser for the greater, and stubbornly clings to that viewpoint as an axiom, it is absolutely impossible to progress beyond a certain point; and while science has been elaborately classifying the "mechanism" of the senses for decades, the following is as true as ever:

> Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and

> psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*Secret Doctrine,* I, 133-4).
>
> The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. In a man who is deprived of one or more senses, the remaining become the more developed: *e. g.,* the blind man will recover his sight through the senses of touch, of hearing, etc., and he who is deaf will be able to hear through sight, by *seeing audibly* the words uttered by the lips and mouth of the speaker. (*S. D.* I, 534).

Apropos of which, some little time ago Dr. Christine Ladd-Franklin investigated the appearance of reddish blue arcs which can be seen under some circumstances, and interpreted them as visible light generated by the action of the eye-nerves. This was too much to go unchallenged, and so in *Science,* Jan. 20, 1928, Dr. Hallowell Davis, of the Harvard Medical School, takes issue on the matter. Nevertheless, nerve-fibre casts off a glow of its own under excitation; a glow not due to any mechanical action of its own, but to the sort of entity which is using the nerve-channel as messenger:

> It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (*S. D.* I, 85).

The New Negro

Prof. Melville J. Herskovitz, of Columbia University, has been making studies of changes in the Negro race in the United States, results being published in *Current History* for Sept. 1926. The net conclusion is that there is now a new negro type quite distinct from the old African negro. Thus it appears that the forcibly imported race is taking part in the change thus foreshadowed:

> Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh

> sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them . . . The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans . . . there will be no more Americans when the Sixth Race commences; . . . for they will have now become *a new race, and many new nations.* (*Secret Doctrine,* 1888, II, 444-6).

UNRECOGNIZED RACE ABSORPTION

We are taking the negro along in our evolution in a much more intimate way than is mentioned by Prof. Herskovitz. Through many generations of miscegenation, there is now a large negro population of varying shades of light complexion, indistinguishable from dark-skinned white stock except by genealogy. It is, moreover, the great ambition of many negroes to "go over the line" and "marry white;" that is to say, leave home and familiars, pass for pure whites and marry Caucasians. This movement has caused a steady and untraceable infiltration of negro blood into the Caucasian American, much expedited by the war and by the stoppage of European immigration —which causes brought about a great negro migration into the Northern States. Thus no white man, under the nomadic social conditions of the United States can tell when his son or daughter will marry someone tinged with negro blood. It is the Karma of our ancient slave-trade, tracing back still farther to the "sin of the mindless," and the bestiality of ourselves as Atlanteans. Thus we are now suffering the consequence of the lust to misuse the "inferior kingdoms," whether human or otherwise.

Admirable in many ways as is the negro, and great as are his social possibilities in his own sphere, he is nevertheless for the most part a retarded where not an aboriginal stock, and out of place as a blood relative.